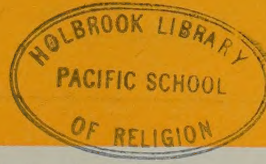


# The Alliance Weekly



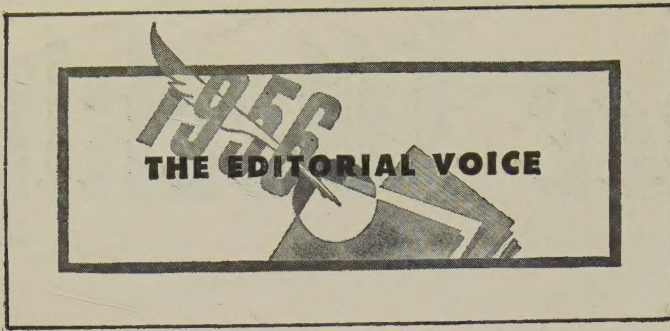
NOVEMBER 21, 1956



NG ROBERTS

"O give thanks unto the Lord; for he is good."





## THANKFUL? YES. BUT TO WHOM?

There is probably no such thing as a wholly thankless heart. Everyone at some time feels a sense of gratitude for benefits received. This seems to be instinctive, or if not instinctive then surely acquired at a very early age.

That a great many persons fail in the degree of their thankfulness we all know too well. Hardly anyone but has known remorse for his failure to express proper gratitude to father or mother or friend till it was too late. And most of us have felt the chill that comes to those who do acts of kindness for persons who receive them as matters of course without so much as a word of thanks. Even Christ appears to have suffered from such treatment, for after He had healed ten lepers and only one returned to give Him thanks He asked rather sadly, "Where are the nine?" We dare not read too much into this, but it seems fair to assume that He wanted the cleansed lepers to thank Him, and was disappointed when they did not. But even here we must not conclude that these men were wholly thankless. They may quite easily have been grateful to friends and relatives, or even to total strangers who might have helped them in the past, and still have failed to express their thanks to the One who deserved it most.

This habit of thanking everyone but God is not confined to those nine lepers. Enter a plane, a train, a restaurant or any other place where modern civilized men and women meet and mingle and you will see evidences of the same spirit. You will hear thanks given and acknowledged right and left without so much as a mention of God. Somewhere I read of the Christian farm boy who went to college and who in the dining room always bowed his head to thank God before beginning to eat. When some of his fellow students ribbed him for it he grinned and said, "Hogs don't thank anybody either when they eat their swill." It might have been a bit direct, but I am sure everyone got the point.

It is important that we trace our benefits back to their source and express our thanks to the One "from whom all blessings flow," rather than merely to feel a vague stirring of gratefulness that results in nothing real. I once lived with a fine old couple, neither of whom was a Christian, and I was impressed with the profound sense of gratitude they felt for everything they possessed. When the winter winds moaned through the trees and made the old house tremble the old man would smile and say, "Ah! How good it is to have a

warm place to sleep on a night like this." And the mother would often speak of her large family, now grown and scattered: "How grateful I am that they are all healthy and all mentally sound. I am so thankful. Their gratitude was genuine. Of that there could be no trace of a doubt, but I often wondered who was the recipient of it. Whom were they thanking? They never said.

The irreligious world has its own way of reacting. When things "break" fortunately for a businessman, athlete or a politician he will slap his hands together and shout, "Great! Wonderful!" He is thanking someone; but whom?

It could be that the old couple of whom I spoke were actually meaning to express their thankfulness to God, and that the modern man who shouts his pleasure at his lot in life secretly feels his indebtedness to God. The trouble is that they were and are ashamed to direct their gratitude pointedly to One with whom they are not acquainted. They flee like Adam and hide among the trees of the garden rather than face up to the God they know they have offended. Fear of being thought queer sometimes leads people to express religious ideas in generalities instead of in concrete terms.

It is much easier to say "I am thankful" than to say as Paul did, "I thank God through Jesus Christ our Lord." The first does not commit the man. It is broad enough to afford footroom to retreat if someone should challenge him. The second burns its bridges and takes up its cross.

In these last bright brown days of autumn we want to be reminded a hundred times that we have a world of blessings for which we should render thanks. Let's withhold our expressions of gratitude. Thankfulness that is put into words has a healing effect upon the soul and has a good effect upon those who hear. But let's avoid pagan ambiguity. For "to us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6).

## GET THOSE EXTRA SUBSCRIPTIONS NOW!

There are just two weeks left in the Subscription Campaign. It ends December 2. But there is still time to put out that special effort to get those extra subscriptions which will put your church closer to the top.

Here are some suggestions: Be sure that every family in the congregation subscribes. Urge them to send *THE ALLIANCE WEEKLY* as gifts—as a remembrance at Christmas or as a testimony to an unsaved friend. It will be a year-round reminder of thoughtfulness. Send the magazine to your local library. Nearly every library will include it among their periodicals, particularly if a letter is also sent to the librarian. *THE ALLIANCE WEEKLY* is also a welcome guest in homes for the aged, sanatoriums and hospitals.

One special word: please send the subscription list in promptly. It will help our hard-working staff in Harrisburg and also avoid mistakes.



# The Alchemy of a Thankful Spirit

By REV. ROBERT L. LARSEN



LOUIS C. WILLIAMS

*"Thou . . . satisfiest the desire of every living thing"*

ALCHEMISTS of the Middle Ages sought a process that would enable them to transmute base metals into gold. Their efforts, of course, were doomed to failure. Equally futile was their search for an elixir of perpetual youth.

Long before these experiments were undertaken the apostle Paul had written the formula for turning all life's experiences into blessings. Here it is: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: . . . abounding . . . with thanksgiving" (Col. 2:6, 7).

It is not difficult to give thanks at times and for some things, but to give thanks always and for everything demands a larger perspective than most of us ordinarily have; yet that is exactly what we are exhorted to do: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Life abounds in situations and events which are unjust and unbearable. Without meaning to do so we gravitate into a habit of complaining. Cultivation of a thankful atti-

tude is not done without effort. That is the reason God makes clear His will, repeating what He wants us to do. A thankful spirit introduces new factors into any situation. The atmosphere is cleared and facets are illuminated which could not be seen before.

We are never utterly destitute of something for which to be thankful. "Cultivate the thankful spirit. It will be to thee a perpetual feast. There is, or ought to be, with us, no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will



*Mr. Larsen is pastor of the Community Baptist Church in Issaquah, Wash. He comes from Fremont, Nebr., where his parents are active members of the Alliance church. Five years ago, when he was in his second year of seminary training for missionary service, he suffered a severe attack of polio. Dr. R. R. Brown, of Omaha, appealed over Radio WOW for prayer on his behalf, and those who know of his experience in recovery refer to it as "a triumph of faith and prayer." A deliverance of this kind deepens a Christian's spirit of thankfulness.*

extract motive for gratitude from everything, making the most even of scanty blessings" (J. R. MacDuff).

Daily mercies surprise us when we take a little time to think about them. That God should think of us every day and prepare some suitable gift for us each day throughout the year is amazing. Life is an endless store of great experiences for those who have not laid waste their power to perceive God, working for good in everything.

Addison wrote, "There is not a more pleasing exercise of the mind than gratitude." And Cicero believed "a thankful heart is not only the greatest virtue, but the parent of all the other virtues." Gratitude frees the spirit of pettiness and opens the heart to receive countless blessings. It is a healing force, renewing a right spirit, refreshing the soul and restoring our bodies. The giving of thanks is twice blest: it blesseth him that gives and him that receives. We cannot imagine what joy our expression of appreciation will bring into another's life. If only we were as quick to praise as we are to blame and as slow to criticize as we are to



congratulate! Some thoughtful observer of life has suggested that we be "appreciation experts."

Paul has written out the Holy Spirit's clear prescription for working out the will of God in practical experience. If we follow what he has given us, putting it into practice in our daily lives, we shall find the secret to victorious, abundant living:

(1) "Be happy in your faith at all times; (2) never stop praying; (3) be thankful, whatever the circumstances may be.

"If you follow this advice you will be working out the will of God expressed to you in Jesus Christ" (1 Thess. 5:18, Phillips).

The person with a spirit of rejoicing, who refers every detail of life to God and gives thanks to Him, can never be defeated. "Thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).



### Quotes from Our Contemporaries

R. A. KERBY, in *The Christian Minister*, has a helpful word to preachers:

*"The preacher who does not love and live with his books is sadly missing his calling. He will surely fall prey to the very real peril of preaching the same sermon from different texts and presently wonder why his circle of influence and ministry is shrinking almost to the vanishing point."*

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## the Alliance Weekly

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## The Fire of the Spirit

By GEORGE MATHESON

*"He shall baptize you with the Holy Ghost and with fire."*

There is a fire which belongs to hell, and there is a fire which belongs to heaven. When Christ came He baptized everything into His own service—even fire. It was once the symbol of destruction, the mark of divine vengeance; it became in Him a gift of the Holy Ghost (Luke 3:16).

There is a pain which only comes to those outside of hell, a fire which is only kindled by the touch of the Spirit. Be not dismayed that thy baptism has not brought thee peace; the birthday gift of God to thy soul must be not peace but war.

When the light comes, must it not reveal the squalor of thy room and the meanness of thy furniture? As long as it was dark, these did not trouble thee; the absence of the heavenly fire was an absence of pain. But when the heavenly fire flashed into the apartment it flashed into thy soul a sublime discontent. There rose within thee the longing for a lovelier dwelling place, for a house with many mansions adorned with unsearchable riches. The vision of thine old self became terrible to thee; thine hour of revelation was thine hour of condemnation; the light

that came from heaven was the light that made thee poor.

Spirit of Christ, baptize me in Thy pain. Say to my soul, "Enter thou into the pain of thy Lord. Teach my soul that my Lord's pain is the only road to my Lord's joy. Give me the greatest of all Thy gifts—the love that weeps for lowliness."

Grant me increasing fellowship with the cross of the Son of man. I would not, like Simon of Cyrene, be compelled to bear His cross; I would be crucified together with Him. I would feel what He felt when He beheld the city and wept over it. I would bear what He bore when He stood in the garden and bowed beneath the weight of human sin.

I would know that I am like Him by having sympathy with His tears. Let me too be saddened with thy sins and sorrows of the crowd; let me too be burdened with the deeps and destinies of humanity. I shall learn that I am in communion with Him when I am baptized with the pain of His fire.



### Special Prayer Request

A serious uprising among the Kāpauks of New Guinea, resulting in the death of about eight nationals and very heavy damage to the new plane, is reported on page 12. We trust our readers will earnestly pray for this field.

### All Praise to Him

All praise to Him who built the hills;  
All praise to Him the streams who fills;  
All praise to Him who lights each star  
That sparkles in the blue afar.

All praise to Him who makes the morn,  
And bids it glow with beams new-born;  
Who draws the shadows of the night,  
Like curtains, o'er our wearied sight.

All praise to Him whose love hath given  
In Christ His Son, the Life of heaven;  
Who gives us for our darkness light,  
And turns to day our deepest night.

All praise to Him in love who came,  
To bear our woe, and sin, and shame;  
Who lived to die, who died to rise,  
The all-prevailing Sacrifice.

—HORATIUS BONAR.



sermons that live beyond the pulpit owe their effectiveness to the qualities God enables preachers to possess if they really want them

# Preaching Alone Is Not Enough

By REV. ALFRED J. BOOTH

CONGREGATIONS appreciate good preaching and like their pastor to be an able expositor of the Word, but they need more than a preacher. There are several qualities people look for in a preacher which are essential to his having a fruitful ministry.

Of first importance, a preacher should be a *praying man*. Ordinary praying will not suffice. He must experience a burden on his heart that comes from a deep sense of responsibility to God. Morning devotions are fine and a prayer of thanksgiving at bedtime is commendable, but that kind of praying does not meet the need of the hour. Preachers must know how to prevail in prayer as Abraham did. A spirit of supplication on behalf of the church was the secret of Paul's power.

A lack of spiritual prosperity, a lack of effectiveness in turning men to Christ and a spirit of indifference in the church may be resulting from the preacher's failing to "inquire" of God as he ought. Jeremiah wept over a condition in Judah which was that: "For the shepherds [pastors] are become brutish, and have not inquired of Jehovah: therefore they have not prospered, and all their flocks are scattered" (Jer. 10:21, A.S.V.).

A preacher, too, should be a *pastor*. God's heart of love cries out, "Why have you been lost sheep: your shepherds have caused them to go astray; they have turned them

away on the mountains; . . . they have forgotten their resting-place" (Jer. 50:6, A.S.V.). "Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith Jehovah. Therefore . . . against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith Jehovah" (Jer. 23:1, 2, A.S.V.).

Woe be to the shepherd who has turned his people to the "mountain" instead of helping those mountains disappear. "Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?" The importance of Ezekiel's question (Ezek. 34:2, A.S.V.) is clear when we remember that Jesus instructed Peter in his critical hour, "Feed my lambs. . . . Feed my sheep" (John 21:15-17). Good preaching and good shepherding are both necessary for a successful ministry.

Furthermore, a preacher must put in operation the quality of *perseverance*. Personality may be important, but perseverance is far more important. A discouraged preacher, one who easily quits, cannot expect to build a lively church. The prophet Ezekiel, speaking for Jehovah, said (Ezek. 13:3, A.S.V.), "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" What could they expect to see? No preacher can expect to have success in the ministry unless he possesses the quality of perseverance.



Mr. Booth is pastor of the Alliance church in Jersey City, N. J. As a youth in Yorkshire, England, he prepared to become a brickmason, but after his conversion he felt the call of God to preach the gospel. Coming to the United States in 1926, he was supply pastor of several Methodist churches in the Pittsburgh, Pa., area. While a student at The Missionary Training Institute he served a Methodist church and a Dutch Reformed church at Peekskill, N. Y. He is a graduate of Houghton College.

The apostle Paul may have had perseverance in mind when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). His manner of life revealed outstanding perseverance. He was a good soldier who had fought a good fight and kept the faith and who could show many battle scars, bearing in his body the "dying of the Lord Jesus" (2 Cor. 4:10). Such "dying" is experienced only by those who persevere in living. Paul was constantly pressing toward the goal which his calling demanded, even though it meant stripes, exposure to the deep and imprisonment in bonds. A revival of such perseverance in the ministry today would take many discouraged preachers off the side lines and into the battle again.

A preacher, too, must have a *heart of compassion*. "Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it a desolation; it mourneth unto me, being desolate; the whole



land is made desolate, because no man layeth it to heart" (Jer. 12:10, 11, A.S.V.). Such heart-searching language is enough to make a pastor cry, "O Lord, am I guilty? Has my lack of concern over the desolation caused further desolation?"

"Woe to the worthless shepherd that leaveth the flock! . . . his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zech. 11:17, A.S.V.). There is an atrophy that is far worse than atrophy of limb—atrophy of love and compassion, and its results are more devastating. Atrophy of limb may cripple physically, but atrophy of compassion will cripple spiritually the lives of both preacher and people. A preacher without compassion will be a modern Levite, closing both eye and heart to the needs about him, but a preacher with compassion will be a modern Good Samaritan, stooping tenderly to help those he sees in need. He will have the heart of Jesus who, seeing the multitude, "was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they . . . have nothing to eat" (Matt. 15:32).

But a preacher also must have power, not for personal demonstration or vainglory but for humble service in the ministry. Evangelization and edification can always be realized when the preacher is "endued with power from on high"



### ***Thou Source of Every Blessing***

*Father, blessing every seedtime  
And refreshing all the soil,  
Ripening the gracious harvest  
For which all Thy servants toil,  
O Thou source of every blessing  
Showered daily from above,  
Hearken to our lips confessing  
Our thanksgiving for Thy love.*

*Here we bless Thy hand that gave us  
Thought and feeling, life and limb;  
Bless Thy Son who died to save us,  
In our glad and joyous hymn;  
Bless Thy Spirit, who doth make us  
Fit to worship as we ought;  
Father, leave not nor forsake us,  
Till into Thy garner brought.*

—JUDITH MADAN.

(Luke 24:49). This power must first be exercised in his own life and home. A preacher who cannot rule and control his own life can never expect to influence others rightly. Paul said, "I keep under my body, and bring it into subjection [servitude]" (1 Cor. 9:27). "If meat make my brother to offend, I will eat no flesh while the world standeth" (1 Cor. 8:13). Jesus taught that to aim at preserving one's own life is to lose it, but to lose one's life for Christ's sake and the gospel's is to save it (Mark 8:35). The prophet of old by inspiration stated, "His watchmen are blind, . . . without knowledge; . . . dumb dogs, they cannot bark; dreaming, lying down, loving to slumber . . . greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain" (Isa. 56:10, 11, A.S.V.). Gain of that kind turns to eternal loss. Any preacher who has no more power over his life than that is spiritually powerless and his service fruitless.

The preacher largely determines how he uses his time. Because of this he has many pulls and appeals to divert his attention. He must constantly resist these and have power over them. Preachers who have submitted to some of these pulls and appeals have forgotten their calling. Some of them have gone back to former occupations, giving up the ministry of the Word. Peter felt such a pull when he said "I go a fishing" (John 21:3), and his defection influenced others to say "We also go with thee." They went immediately into the ship but caught nothing. That is the usual catch under such circumstances! This experience could have been disastrous to Peter had not Jesus prayed for him. The intercessions of Christ still prevail for the preacher whose heart is set upon fulfilling the commission entrusted to him by his risen Lord.

One more quality indispensable to a preacher is *patience*. He must have patience with himself, with others and with God. To be impatient with one's self is upsetting; to be impatient with others is regretful, but to be impatient with God is disastrous. A preacher must give himself time to do his job and he must give others time to do theirs.

They may be slow in responding to his pleas and prayers, but he must give God time to work out His divine plan and purpose with both preacher and people. "Let patience have her perfect work" (James 1:4).

A preacher who diligently cultivates these qualities and applies himself to knowing "the holy scriptures, which are able to make (him) wise unto salvation through faith which is in Christ Jesus," is truly "man of God . . . thoroughly furnished unto all good works" (2 Tim. 3:15, 17). The effect of his preaching reaches multitudes who may never even attend the church he serves, for preaching is but part of his ministry. ♦♦

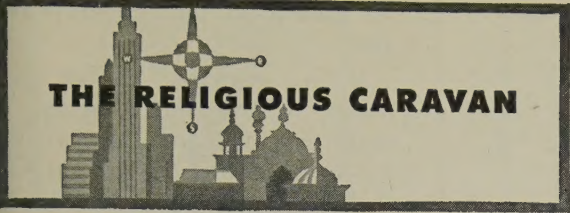
### **The Life More Abundant**

The most mysterious thing in nature is the principle of life, and the most beautiful thing in nature is the variety of life and the gradation from the lower to the higher. The little moss that grows upon the mountainside is mightier than the mountain, for it has vegetable life. The little child whom the savage lion could devour in a moment is mightier than the lion, for it has human life and reason. The most illiterate saint is greater than the highest sage because he has spiritual and divine life. Christ came to give the highest kind of life, the divine life, the life that fills spirit, soul and body and brings us into the family of God.

It is a principle in nature that power depends upon the measure and degree in which the element in question is operating. A little water will refresh you and cleanse you, but it takes the overflowing torrent to create water power. A little heat will warm the water until it is genial and agreeable and hot enough to dispel the cold from the atmosphere of your room, but it is only when the heat reaches boiling point that it becomes steam and produces power.

It is the life more abundant that overflows in blessing to others. Many Christians have life enough to be saved and in a measure happy, but their lives do not tell for God's count for special blessing to others until they reach the boiling point and have the life more abundant.—A. B. SIMPSON.





## THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

### HOME

**Industrial plants to get Bibles:** Gideon Bibles will soon be available in waiting rooms of many Connecticut industrial plants. The Manufacturers Association of Connecticut is sponsoring the plan. At its recent annual meeting a "brainstorm session" was held on "How Can Industry Contribute Leadership to the Community?" One of the ideas brought forth was placing Bibles in waiting rooms of plants. Albert S. Redway, association president, wrote the 1,600 company presidents in the association. Their response was reported as "amazing."

**Reports Protestant churches need 25,000 ministers:** The Protestant churches of the United States are facing a critical shortage of 25,000 ministers, it was reported from Harrisburg, Pa. More than 15,000 pulpits are vacant and 10,000 other crucial posts are unfilled in a "snowing accumulation of need for pastoral leadership," the United Lutheran Church in America was told at its twentieth biennial convention.

### ROAD

**French Protestants hold big rally:** Church bells were rung throughout eastern France to mark the closing of a huge three-day rally of French Protestants at Strasbourg. The gathering was one of the largest Protestant meetings ever held in France. More than 100 persons from all over the country attended the closing session on the fairgrounds. Purpose of the rally was to develop solidarity among the various Protestant denominations and give church members an opportunity to define their attitude and responsibilities as Christians towards national and international problems.

**Increased Bible distribution in Asia:** A series of key decisions aimed at increasing Bible distribution in Southeast Asia was adopted at a meeting in Tjimbuleuit, Bandung, Indonesia, attended by Bible society representatives. Present in addition to United Bible societies officials and workers from India, Ceylon, Thailand, Malaya, Hong Kong and Indonesia, were staff members of the older Bible Societies of the Netherlands, Great Britain, Scotland, Australia and the United States.

**Moscow complains youth turning to church:** A Moscow radio broadcast complained that a lack of cultural op-

portunities throughout the Soviet Union is causing young people to "turn to the church for consolation." It said others are being lured to drink or crime.

### PEOPLE SAY

**Dr. Henry F. Schuch,** president of the American Lutheran Church: "Unfortunately, there are those Christians who fail to think of themselves as salt. They prefer to be saints and so withdraw from the problems of the world and the operation of government. They complain about the world, the state, their civic obligations, but do nothing about them. Salt only serves its purposes when its characteristics are used."

**Dr. Theodore F. Adams,** of Richmond, Va., president of the Baptist World Alliance: "If we win in the war of ideas, it will be by love, sacrifice and devotion to Christian principles. We live in a mixed-up world, but Christ is the answer to all problems. The cross can bring freedom's holy light to all mankind."

### PEOPLE

**Dr. MacLeod elected Scottish church moderator:** Dr. George Fielden MacLeod, founder and leader of the Iona Community and a churchman of international repute, was unanimously elected moderator of the General Assembly of the Church of Scotland for 1957. The announcement of his election was made by the Very Rev. Ernest D. Jarvis after a nominating committee of ex-moderators and a minister and elder from every presbytery of the church met at Eidenburg.

**India honors Leprosy Missions adviser:** Dr. Robert G. Cochrane, of London, technical-medical adviser to American Leprosy Missions, was cited in New York by the government of India for outstanding service in the field of leprosy treatment and control. The citation was presented by Gopala Menon, consul general of India in New York, at a Golden Jubilee Dinner marking the fiftieth anniversary of the A.L.M., a Protestant agency that aids 160 leprosy hospitals and clinics in 32 countries.

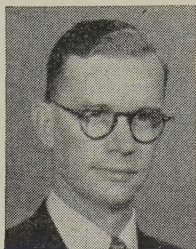
### THE PRESS

**New evangelical magazine launched:** A new fortnightly undenominational evangelical Protestant magazine, *Christianity Today*, was launched in Washington, D. C., with a press run of 285,000 copies. A free sample copy was sent to nearly every Protestant clergyman in the country. Dr. Carl F. H. Henry, editor-in-chief, announced that the magazine had 25,000 paid subscriptions before the first issue was off the press.

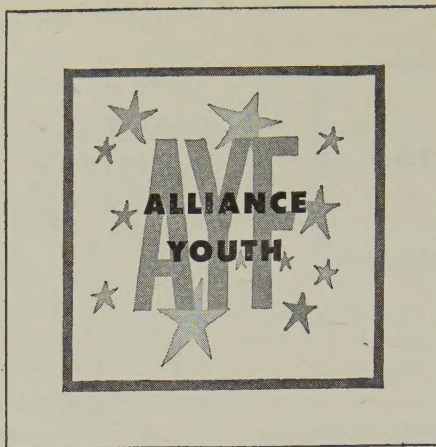
### SIGNS OF THE TIMES

**Communists to seek world atheistic coöperation:** Russia's top organization for atheistic propaganda has announced a campaign for coöperation with similar groups in other countries, the Moscow Radio reported. The group is the All-Union Society for the Dissemination of Scientific and Political Knowledge, which claims a membership of 340,000.





Mr. Shepherd



ROBERT E. CUTBIRTH, Editor

## Thanksgiving Multiplied!

By REV. JACK SHEPHERD

St. Paul Bible Institute, St. Paul, Minn.

Thanksgiving in the American tradition has always involved a reckoning of all the blessings with which God has furnished our personal and national life. The custom that resulted in the designation of a Thursday near November's end for such a survey was based on the Biblical admonition to "forget not all his benefits." *Addition*, then, is the keynote for proper observance of Thanks Day.

This addition is certainly a necessary and proper step in thanksgiving, but the fullest and truest expression of gratitude is to advance from this addition to the *multiplication* of our thankfulness in the thanksgiving of others. Multiplication is the mathematical formula that enjoys God's special favor.

Witness the word of the Lord to Adam and Noah: "Be fruitful, and multiply"; and later to Abraham: "I will . . . multiply thee exceedingly." These promises foreshadowed the meaningful Messianic pronouncement, "Behold, I and the children whom the Lord hath given me are for signs and for wonders." It is clear that God is pleased to see the blessings with which He invests our lives multiplied in the blessing of others. As we read in the great missionary psalm, "God shall bless us; and all the ends of the earth shall fear him." So we must proceed in our thanksgiving mathematics from

simple addition to the larger dimension, multiplication.

This is the pattern set forth by Paul in the ninth chapter of Second Corinthians. God had enriched the lives of these Christians in Corinth so that they discovered in taking account of their blessings that they had "all sufficiency in all things." They were so thankful for the abundance of grace they now enjoyed that they were found to "abound to every good work." This was consistent with Psalm 100, which indicates the two elements that effectively express thanksgiving: "Make a joyful noise unto the Lord" and "Serve the Lord with gladness." True thanksgiving is not only articulate in praise, but active in service. The good works of the Corinthians issued in bountifulness and liberality which became a source and provocation of thankfulness in the hearts and lives of those who were blessed through the concrete expression of their thanksgiving.

This chapter is directly concerned with the provision made by the Corinthian Christians for their needy brethren. The lesson for us is that our thanksgiving for the blessings that are ours should find us expressing that gratitude in such a way that others may share in the same blessings and their thanksgiving may be added to ours. Paul relates this charitable spirit to the supreme ex-

pression of the grace of giving by concluding this passage: "Thank be unto God for his unspeakable gift."

If the principle applies in the matter of temporal blessings, how much more is it true that our thank for the life that is ours in Christ should be translated into some effort to bring others to the knowledge of Him. The missionary program is a promising medium through which the thanksgiving offering of our lives and means can be multiplied in the gratitude of those who through our investment come to know Christ.

This principle is illustrated by an incident from the mission field. Thanksgiving is also celebrated a national holiday in the Philippines. This has been instituted to follow the good example of our own country and is celebrated at the same season. I recall an earnest expression of thanks that was vital, meaningful and significant, even though it didn't happen on a Thursday or November. It was a Sunday afternoon. I went with a group of four fine young men from the Ebenezer Bible Institute to the San Ramon Prison for a service with the prisoners. After the service one of the men came over and grasped my hand and said in halting English (I had the impression that the sentence was premeditated and carefully composed), "Thank you, brother, for God!" There was real thanksgiving. It was the result of the consecration of those boys who regularly went to San Ramon as witness for Christ. God had enriched their lives with the knowledge of Himself and had caused the thankful service to be multiplied. The thanksgiving of this man who came to know God through them.

We should continually be offering praise, but it is appropriate in this special thanksgiving season that we should give expression of our gratefulness to God in renewed and enlarged consecration to this missionary task. In that way our thanksgiving will be multiplied in the thanksgiving of others who come to know our God. Let us at this thanksgiving time offer our prayers, our money and ourselves to the end that many people of other lands might also thank God.





## Travel Hazards on the Mekong

by REV. G. W. TUBBS, Laos

In June of this year our jeep and supplies were brought up the river from Vientiane. They were ten days on the way.

Facilities for passengers on these river boats are at the very minimum. No cabin is available, not even a bunk. Boats such as we used to travel on in China we would now consider in the luxury class by comparison. The first night I decided to sleep on the roof, but rain drove me below decks and I finally slept lying across the jeep's front seats. They were my sleeping quarters for the following nine nights. Other travelers slept in cramped quarters, some on planks laid across cases. In some instances a person would actually sleep on one board about six inches wide resting on drums piled in the hold.

Each day at the crack of dawn the motors which had no mufflers began to roar. These motors ran from dawn to dusk with only an occasional stop at a village to pick up passengers, leave freight or to check at a military post.

The Mekong is a mighty river originating in Tibet and flowing over 2,600 miles southward where it empties into the South China Sea. At places in Laos this river is over a mile wide, but often it funnels through gorges a few hundred feet wide with rock-infested rapids. The rise and fall of the water is very sudden with as much as seventy-five feet difference between low water and flood. This increases the danger from rocks because a few feet of water will conceal huge boulders which have knifelike edges.

As the boat heads upstream toward these rapids everyone is always tensely alert. Special signals are passed from the pilot to the engineer, "Be on your guard, keep the engines going." Incense sticks are placed on the bow to appease the spirits of the savage rapid. Slowly we inch our way forward, swinging from right to left as crosscurrents toss the bow one way or another while whirlpools try to swing the seventy-five-foot boat crosswise of the current and increase the danger of its being dashed against stones.

Having worked his way to within a few feet of a huge boulder, the skipper takes advantage of the eddying current to make the attack. With motors roaring at full speed he cuts diagonally into the main current. For an instant the boat shudders at the force of water cascading over the bow. The motors labor and their propellers dig deeper into the water. For seconds we feel as though the boat will be swept downstream but still it seems to be making headway. As we near the crest of the downflow we seem to stop advancing—we are slipping back—we are getting too close to the rocks—we are losing headway—an urgent message to get the motors to run faster—the motors sputter—more headway is lost. We run like this for twenty minutes, gaining and losing. Then the motor is slowed and we back down the rapid. Several tries are made and sometimes it is necessary

to hire thirty or forty coolies to help by pulling the boat with a rope to a point above the rapid.

On this most recent trip we hit a rock covered by two feet of water. The boat literally climbed onto the rock, trembled and then slid sideways into the water. It was a miracle that the wooden hull was not smashed under the weight of thirty tons of freight, but we were left with only a scar.

One other moment of excitement occurred when both motors decided to quit shortly after gaining the top of a very bad rapid. We were slowly being drawn as a magnet into the gorge where the mad waters swirled around mammoth rocks. Our large boat could not float through this without being smashed. An alert crew and a skilled swimmer secured the boat to a boulder seconds before we would have been beyond help.

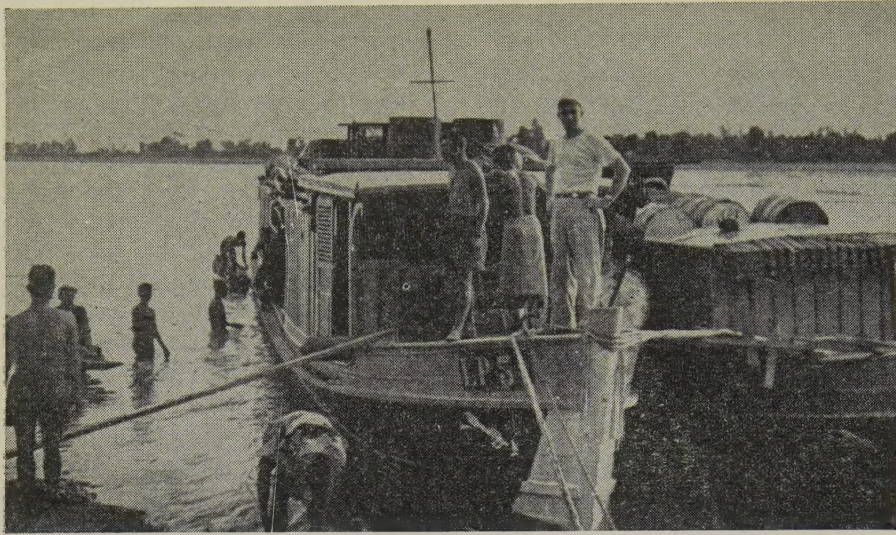
The boat was loaded with gasoline. Our jeep was sitting on top of drums full of high octane airplane gasoline going to Luang Prabang. Careless smokers were all over the boat. News that one boat had burned with three lives lost only a few days previous emphasized the hazards we were facing. Since the beginning of the year sixteen boats had sunk between Luang Prabang and Vientiane. We saw the bow of one Thai boat secured to the beach with heaps of salvaged freight. We often ask ourselves the questions,

*Mr. Tubbs drives his packed jeep to the river at Vientiane*

J. W. WHIPPLE







J. W. WHIPPLE

The air field at Sayaboury, a pioneer station in North Laos, is too small to accommodate large planes. All equipment must be transported in river boats (above), a means of travel both expensive and dangerous. Mr. Tubbs traveled for ten days on this small craft.

"How valuable is our jeep, our portable radio, our portable sewing machine, our camera? How valuable is life itself? What are we doing here?" Then we are once again reminded that we are obeying Christ's command and are assured of His promise to be with us even unto the end of the age.

## The Lord's Pile

By REV. PAUL ELLENBERGER, Africa

The first man in Yatia, French Guinea, to believe was Sergeant Bokari, a soldier during World War I. He is an industrious farmer with a large family to support. Apart from the local catechist, he is the only one who makes any attempt to tithe regularly. When his rice is cut and tied into bundles, he makes sure that out of every ten bundles one is put aside in a pile for the Lord. His sons, who help him with the work, are aware of his strictness in keeping his tithe rice separate. When the rice is all harvested, he has the grain separated from the stalks and presents the tithe to the Lord in church the very next Sunday morning.

Two of Sergeant Bokari's sons, viewing their father's tithing as a needless loss of good income, set about to recover some of it. One night they stole several bundles from the "Lord's pile," beat out the grain and sold it. Not long after, they both fell mysteriously ill.

As their sickness seemed to go

from bad to worse with no apparent cause, Sergeant Bokari, believing as most Africans do that sickness is often the result of divine disfavor for some misconduct, talked with his sons and told them that as professing believers they ought to walk straight and confess any sins. Said one son, "I must not die foolishly like this," and he confessed that they had stolen some of their father's tithe rice. They recovered almost immediately. This was a real testimony in the village and a warning to the believers.

## Renewing the Inward Man

By HONOR WARDEN, Thailand

People of lands in which the gospel has long been a predominant influence usually are quickly moved to pity by the sight of physical suffering. Even those who do not profess to be Christians are ready to "weep with them that weep." Many of us have known the comfort of that understanding look which says "I am sorrowing with you."

Mary and Martha must have felt this comfort on that day in Bethany when Jesus stood with them outside their brother's tomb. The Scripture simply says "Jesus wept," but that short sentence has spoken comfort to bereaved families of every succeeding generation. Christ shares the feelings of those who suffer and sorrow.

After He wept *outside* the tomb Christ lifted up His voice in a command that still echoes *inside* the tomb, "Lazarus, come forth," and

immediately there appeared a resurrected man.

Were we to do as our friends request and send home snapshots of folk afflicted with leprosy the pictures would stir you to tears. Perhaps that is one reason we hesitate to comply with the requests and rarely send pictures. It is not our desire to play continually upon your tender human sympathies.

The physical condition of these diseased people demands attention and we are doing everything we can, and teaching them what they must do, to alleviate their condition. But that alone is not sufficient. We have wept outside the tomb for these broken, disfigured bodies long enough. There is something now that must be done on the *inside*. We must go beyond the veil of their flesh, on into the inmost chambers of their being and call forth spiritual men born of God. This is the greater burden we call upon you to share with us.

"Stubs he has for fingers, and ulcers for the soles of his feet." That is his picture according to the flesh. But a Christian student describing the picture of the inner man of the heart wrote: "People don't like me when they see me. They see the outside. That's why I don't want to be known after the flesh. Let people know me first after the spirit."

It isn't the state of my fingers  
That hinders my prayer being heard,  
For hands lifted upward to heaven  
through Christ  
Are called "holy hands" in His Word.

"Pray . . . lifting up holy hands" (1 Tim. 2:8)

It isn't the state of my foot sores  
Detracts from His beauty at all,  
For feet that are preaching the gospel  
of peace  
Are "beautiful feet," so said Paul.

"How beautiful are the feet . . . that preach" (Rom. 10:15)

For though the outside of me perish  
The inside's renewed day by day  
Since outside the tomb He commanded  
"Come forth"

A "new man" appeared in the way.

"Though our outward man perish, yet the inward man is renewed" (2 Cor. 4:16).

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Cor. 5:16).





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

#### to the Fields

Rev. and Mrs. W. W. Arnold and daughters, Faith and Pauline, left New York on October 31, returning to French West Africa for their fourth term of service. They will be stationed at Cocacanda, Ivory Coast. Their older children, Beverly (pictured), Kathleen and David, are remaining in St. Paul, Minn. Rev. and Mrs. D. A. Fairley and daughters, Elizabeth and Dorothy, sailed from New York October 31 for Gabon. Mr. and Mrs. Fairley, who are returning for their sixth term of service, will work among the Banjavi people. They have three children remaining in the homeland.

#### Peace River Youth Meet

The eighth annual youth rally of the Peace River area was held on the Canadian Thanksgiving Day, October 8, in Hythe, Alta., with about two hundred persons representing the seven churches. The afternoon service was addressed by Rev. Clarence Jaycox and Mr. Perry Hedger, who related experiences in their work among the Indians of Loon Lake and Wapiti, Alta. Rev. W. M. Blackett, District Superintendent, brought inspirational messages in the afternoon and evening services and special musical numbers were presented by the various local groups.

A delicious supper was served in the recreation center hall in Hythe to an interesting musical background provided by Joy Reid, Mr. Hiatt, Dawn Tommy and Ed Olichny. After all rally expenses were paid, a check for \$100 was sent to district headquarters for work among the Indians.

#### Correction

Rev. John Nevius, evangelist, may be contacted by writing him at Beulah Beach, Ohio. The address previously given for him was Vermilion, Ohio.

#### Central Ohio Ladies Convene

More than one hundred ladies represented twelve prayer bands of the fourteen churches of the Central Ohio area

as they met on October 16 at the Third Avenue Christian and Missionary Alliance Church for their fall rally. A real burden of prayer prevailed throughout the day and especially during the missionary prayer period conducted by Mrs. Harry Watkins, of French West Africa. Mrs. H. M. Wright, also of French West Africa, brought two stimulating messages.

#### Personalia

Rev. Ralph E. Godwin recently resigned from the Alliance church at Lumberton, N. C., to become the assistant pastor of the North Side Church, Pittsburgh, Pa. His new address is 3074 Pinehurst Ave., Pittsburgh 16, Pa.

#### Harvest Festival, Paradise, Calif.

The Christian and Missionary Alliance Church of Paradise, Calif., held its first harvest home festival for Simpson Bible College on October 14, receiving for the school 750 quarts of canned fruit, several boxes of apples and sundry goods and a cash offering of \$50.00. Rev. R. W. Ross represented the college and brought the morning message. The pastor, Warren L. Christiansen, reports a record attendance and much spiritual blessing rendered to the church. This congregation has been occupying for some time the first completed unit of a comprehensive building program.

#### Missionary Display Window in Altoona

A unique missionary display window attracted much attention recently as it appeared in a downtown business office in Altoona, Pa., one week prior to and during the missionary convention. Several missionaries and members of their families provided items for the display, promoted by the missionary-

## Letters

#### Likes the Greek References

Please convey my appreciation of the Sunday school lessons written by Rev. Don Kenyon. My desire is that if at any time Mr. Kenyon must discontinue writing the lesson, someone with a knowledge of Greek continue this feature of the WEEKLY. As I have not studied this language, I find this help of Mr. Kenyon's refreshing.—Rev. A. B. SHAW, Chikalda, M.P., India.

mindful pastor of the Alliance church, Rev. David J. Evans.

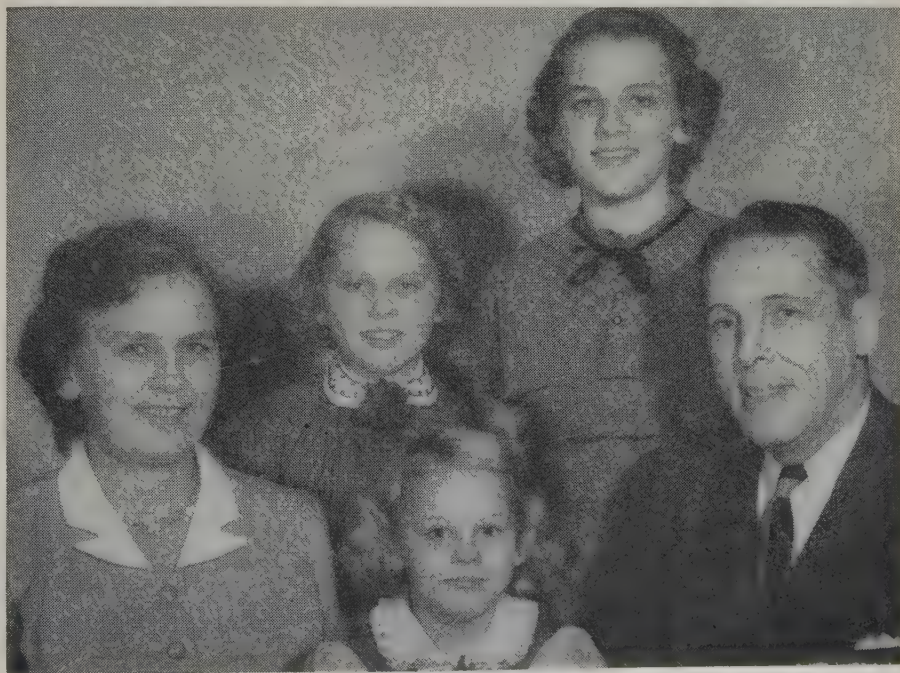
In addition to the window, other channels such as local radio and TV stations and newspapers were extensively used to publicize the convention. Pledges for the sixty-sixth annual convention reached the highest amount in the church's history. During the nine-year ministry of Mr. Evans in Altoona the pledge has increased more than 300 per cent.

#### Parsonage Dedicated

The Burns Alliance Church, Anoka, Minn., dedicated a new parsonage on Sunday, October 14, with the District Superintendent, Rev. L. W. Pippert, conducting the special service on the lawn at the close of the morning service. Open house was held in the afternoon by the pastor and his wife, Mr. and Mrs. Norman P. Foss.

The story-and-a-half residence provides comfortable living quarters for the pastor and his family, also three Sunday school rooms in the basement. The men of the congregation helped with the construction and the ladies

Rev. and Mrs. W. W. Arnold and daughters, French West Africa







Rev. and Mrs. D. A. Fairley and daughters, Gabon

finished the interior. On October 11 the ladies entertained the Mille Lacs area missionary rally, with seventy-five attending.

#### Used Stamps Desired

Used postage stamps of all denominations, both domestic and foreign, can be used profitably by the committee in charge of Spanish publications for Latin America.

Please do not attempt to remove the stamps, but leave a good margin of envelope around them. Send by letter packet to Rev. R. M. Searing, Apartado 624, Cali, Valle, Colombia. Young people in Colombia will prepare the stamps for sale.

*The curio display in a bank window during missionary convention, Altoona, Pa.*



## Kapauku Uprising in New Guinea Causes Serious Incident

On November 6 the following cablegram was received from Rev. Robert M. Chrisman, representing the Foreign Department in New Guinea:

"Unprecedented uprising of Kapaukus at Obano Sunday over pigs dying from disease resulted in burning Continuation School and Mission building, killing national worker and wife, two national workers' children, and Bia carpenter and family and two policemen guarding our plane. Plane badly damaged, possibly destroyed. Stringer Ulrich were at Mission headquarters when attack made. Stringer lost everything. Tension among nationals continues. No present emergency regarding supply of interior."

Obano, on the bank of Lake Paniam Wisselmeren, is the airstrip serving both our Kapauku and Moni work (Enarotali, Tigi, Homejo). Across the lake, more than an hour's distance by motorboat, is Enarotali, Mission headquarters.

Miss Elze Stringer, Dutch missionary, has been stationed at Obano conducting a primary school (1st to 4th grades) and the Continuation School (5th and 6th grades) among the Kapaukus. Within the past month the Mission had completed school buildings and houses for Miss Stringer and the national teacher and his family.

Mr. Ulrich was flying the new Cessna 180, which had been placed in operation on October 24. According to the cable, he had left the plane at Obano in the care of two Dutch-appointed Kapauku policemen and gone to Enarotali, accompanied by Miss Stringer.

While there have been many occasions of extreme tension during the years the missionaries have been working among the Kapaukus, this is the first time there has been so much violence. We need to be earnest in prayer for all of the missionaries in this field, remembering also the native Christians who would be affected by antagonism directed against the missionaries.

## Local Conventions

### Convening November 25-December 2

Missionary conventions with up-to-date reports given by missionaries on furlough will be held in the cities listed below during this week.

#### New England District

Norwich, Conn. . . . . November 25-28

New Britain, Conn.

(Peoples) . . . . . November 25-28

Milford, Conn. November 29-December 2

New Haven, Conn. . . . .

. . . . . November 29-December 2

#### Central District

Aurora, Ind. . . November 26-December 2

Harrison, Ohio November 26-December 2



## Sunday

DAILY READING—Leviticus 14:1-9.

DAILY TEXT—"He shall be brought unto the priest: and the priest shall go forth out of the camp" (verses 2, 3).

What a lovely picture of the Saviour as He stoops to the sinner's level and meets him on his own plane of unworthiness and helplessness. So we read in the Gospels that Jesus put forth His hand and touched the shrinking leper and said, "I will; be thou clean" (Mark 1:41). We have a great High Priest "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also was compassed with infirmity" (Heb. 2:2). No man need say in his heart "Who shall ascend into heaven? (that is, to bring Christ down from above:)" or, "who shall descend into the deep?" that is, to bring up Christ again from the dead," for the word is nigh unto every man, and salvation lieth at the door. We do not need to work ourselves up to a point of special consecration or feeling in order to receive the divine blessing. We have only to turn to God where we are.—A. B. SIMPSON.

## Monday

DAILY READING—Isaiah 64.

DAILY TEXT—"We are the clay, and thou our potter" (verse 8).

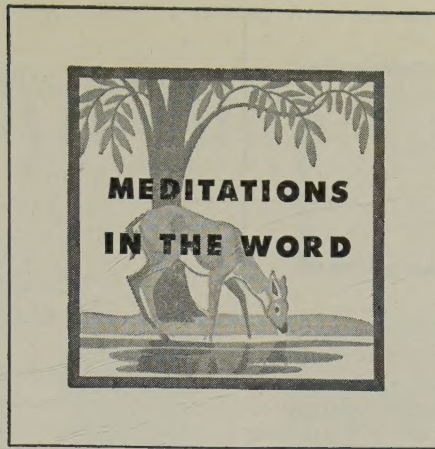
Have you ever watched the potter as he molded the clay upon the wheel? . . . I had the opportunity to observe a potter and saw him take the clay; I saw him mold it into whatever kind of vessel suited his fancy. . . . Are you willing to be clay in the hands of the Potter? Are you willing to let the Holy Spirit mold you as pleases Him? Think of the wonderful privilege of being molded by the third person of the Trinity, of being a channel that He will use to glorify Christ! To be hands and feet and lips and voice for Him, that through you the very thought of God can be revealed! . . . Thank God, He is not a respecter of persons! You do not have to be educated to be used of the Lord. Some of the greatest men this world has ever known have had but little of this world's education. But they have been willing to be a channel, and God has used them to glorify Christ.—DAILY MEDITATIONS.

## Tuesday

DAILY READING—Luke 14:25-35.

DAILY TEXT—"If any man come to me, and hate not his father, . . . he cannot be my disciple" (verse 26).

What does it mean? Evidently the interpretation turns on a meaning of the word "hate." We cannot get far until we learn what Christ means by the word. Certainly it cannot mean animosity or fleshly hatred. . . . On the other hand we must not conclude that the word "hate" is a weak and spineless word. Dr. Robertson, the eminent Greek authority, says this is



Compiled by EDITH M. BEYERLE

"an old and very strong verb which means 'to hate, to detest.'" You see, the word cannot be watered down to mean something different. It is there to stay. Then what does it mean? That it is a word of *strong contrast* is quite evident. To quote Bishop Ryle, "It must be taken comparatively." In other words, it is a term of comparison and we should always think of it as such. . . . The whole matter is clear that we must "love less all others in comparison with Jesus Christ." . . . He is to be so loved that the very thought of putting others before Him is repulsive and hateful.—SELECTED.

## Wednesday

DAILY READING—Romans 12:1-9.

DAILY TEXT—"Be not conformed to this world: but be ye transformed by the renewing of your mind" (verse 2).

Modern church life is almost undermined by worldliness. To exaggerate the extent of the evil and the danger is scarcely possible. Between the church, as a body, and the world what clear line of definition and of separation exists, except in the fact of church membership? Holy Scripture bids us keep ourselves "unspotted from the world" and hate even "the garment spotted by the flesh," plainly hinting that close contact, not to say conformity, risks contagion and infection. The worldly spirit, caught by the church, infests the whole church life and is fatal to both spiritual progress and power. We must not be conformed; but this is not enough: we must be transformed, transfigured into Christ's likeness. A negative nonconformity, a positive transformity—these are the conditions of holy living.—CHRIST LIFE.

## Thursday

DAILY READING—Psalm 63.

DAILY TEXT—"Because thy lovingkindness is better than life, my lips shall praise thee" (verse 3).

Our thanks, O God, we render Thee!  
Our times are in Thy hand.  
On Thee for all things we rely,  
Thou art our bounteous Friend.

Our thanks are due for love untold,  
Which brings us all life's need;  
Our hungry beings, faint and weak,  
For heaven's mercies plead.

Our nature's every cry is heard,  
Of body, yea, of soul:  
The hardened heart, by anguish torn,  
Is softened and made whole.

For earth, for heaven, we praise our God!

For us are prospects bright:  
As living here we do His will,  
Our future is delight.

—WILLIAM H. BURGWIN.

## Friday

DAILY READING—Acts 27:5-15.

DAILY TEXT—"Supposing that they had obtained their purpose" (verse 13).

It is quite possible for "mice and men" to so suppose they have "obtained their purpose" that they find themselves in either traps or cyclones respectively, instead of in the realization of their original purpose. With mice one need not be concerned; not so with men. It is the better part of wisdom for the child of God to form his purposes according to the will and Word of God. Many shipwrecks could be avoided were time taken to make decisions and plans and purposes first submitted at the throne-room of the eternal God. Self-scheming and planning can only end eventually in havoc, but God-planning will have its fruition in the ages to come. The lives of Abraham and Jacob reveal the truth of this conclusion. When they allowed God to plan for them, all went well; when another course was taken, all went wrong until they returned to the life of faith and obedience.—PAMEIL.

## Saturday

DAILY READING—Luke 22:39-46.

DAILY TEXT—"Not my will, but thine, be done" (verse 42).

Spurgeon tells a story of a woman who lived in the times of the Puritans. Her child was critically ill and she called in her minister to pray for its life. He did pray very earnestly, but he qualified his prayer by praying if it was God's will might the child be spared. The woman interrupted his prayer by saying, "I cannot bear that. I must have you pray that the child shall live. Do not put in 'ifs' and 'buts.'" "Woman," said the minister, "it may be that you will live to rue the day that you ever set up your will against God's will." Twenty years after, she was carried away in a fainting fit from under Tyburn Gallows Tree where that son was put to death as a felon. The children of Israel lusted for flesh in the wilderness and God gave them flesh to the full until it stank in their nostrils and corrupted in their mouths. God gave them their request but sent leanness into their souls. . . . We must pray in the will of God.—SELECTED.



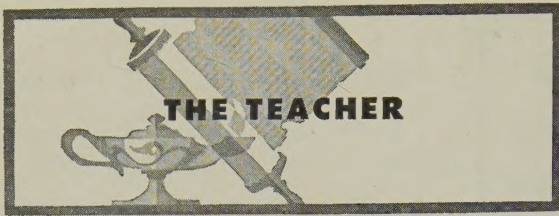
## SUNDAY SCHOOL LESSON—DECEMBER 2, 1953

## Let Not Your Hearts Be Troubled

John 14:1-14

## GOLDEN TEXT

"Let not your heart be troubled: ye believe in God, believe also in me."—JOHN 14:1.



## BACKGROUND AND LESSON ORIENTATION

The Passion week ministry of Jesus was confined largely to the disciples. John gives us those intimate soul-gripping interviews which have become the meat and drink of the Christian—humility (13:13-17); the second advent (14:3); oneness with God (14:10); the promised Comforter (14:16; 15:26, 27; 16:7-15); the Vine and the branches (15:1-4), etc. This chapter presents Christ on the eve of His death, aware of His own imminent suffering, as a comforter of His disciples. Here the High Priest conducted Himself in quiet dignity. He did not betray His office in the face of personal pain. This was one element of Christlikeness which the Early Church effectively imitated. Suffering became a veritable fellowship. Thank God, there are some today who are willing to be partakers of that fellowship for His name's sake.

## CONTEXTUAL CONSIDERATIONS

These words were spoken in the long shadow of doom. The disciples showed themselves utterly unprepared for the emergency. There was among them carnal bickering about position (Luke 22:24-27). The vague realization that Jesus was going away somewhere finally broke through the delusions of Peter who boldly declared his undying loyalty to Christ. The superficiality of his human courage was exposed by Christ's announcement of his betrayal and denial. Betrayal, denial, bickering—these were the human traits manifested in Christ's hour. In such a dire need and in such an atmosphere of human frailty it was Christ who, by His strength, became positive and unselfish. The Son of Man did not come to be ministered unto but to minister. Had He come for man's ministration He would have been giving betrayal and denial also.

## SIMPLIFIED OUTLINE

1. *The Second Advent Announced*—John 14:1-6.
2. *The Unity of the Godhead Declared*—John 14:7-10.
3. *The Authority of the Believer Promised*—John 14:11-14.

## KEY WORD ANALYSIS

- (1) "Mansions," from *mone* (14:2), means "an abiding place." The English equivalent, "manor" or "mansion," has been read into the meaning. It is translated "abode" in verse 23. It is a dwelling place but hardly to be construed as a mansion or a palace.
- (2) "Dwelleth," *menon* (14:10); literally, "the indwelling of the father."

Christ attributes His activity to union with God. This transferred to the thought of 14:12 shows that the same union will effect the greater works.

(3) "Ask," *aiteo* (14:13, 14); the petition of a subordinate from the superior. What God hath promised He is able to perform—the foundation of faith. What power the church might have if she really practiced this faith.

## COMMENTARY ON THE PRINTED TEXT

1. *The Second Advent Announced* (John 14:1-6).

This is addressed primarily to the issue of Peter's denial, but only as to the occasion. It is timeless and universal in the scope of its message. The word "heart" is singular but the modifying pronoun is plural, showing that Christ addressed this to the group.

The comfort given by Jesus was established in His familiarity with heaven. He was God's ambassador. He knew His facts. He promised to go back to the place whence He had come to prepare the eternal dwelling place for His own. He will personally return and, as God's representative, graciously receive them into His presence.

Here the union of Christ with the Father as well as the identity of Christ with humanity is beautifully implicit. The climax of this pronouncement is Christ's quiet revelation of Himself as the only way to the realization of that which He has promised.

2. *The Unity of the Godhead Declared* (John 14:7-10).

Jesus gently rebuked their lack of spiritual apprehension by emphasizing that He Himself was the visible revelation of the invisible God. Philip missed the point completely. He asked for a firsthand revelation.

Those who claim that Christ made no statement of His equality with God have the words of verse 9 to interpret. Beyond the declaration of this unity with the Father, He requested faith in the declaration (v. 10a). He told them that His miracles were performed by virtue of this union (v. 10b). This union is the basis for the authority of His teaching. He invited them to accept the effect in lieu of the cause.

3. *The Authority of the Believer Promised* (John 14:11-14).

Having shown that His power came by virtue of His oneness with God, Christ further declared that the faith which He stimulated in His person would be the fountainhead of their

future activity in Him, grounded in His death, burial and resurrection.

This opens up a new access to God, a fresh motive for prayer as well as a solid ground for God's answer to prayer (v. 13). It is not inconsistent (the union with God made plain) that Christ is the One who promises to perform the works of God in answer to the prayer of His followers. The "greater works" that are done by the believer are so closely related to His union with Christ and his love and obedience to Him that it is inconceivable to construe this as any more than Christ's work in the believer.

Christ's going to the Father seals the new relationship in the coming of the Holy Spirit. The believer has no authority or power but that of Christ; thus the answer to the high-priestly prayer "that they may be one, even as we are one: I in them, and thou in me." Here is a Canaan we need to reconquer. What a lesson for a powerless church!

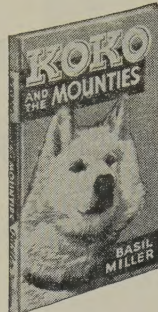
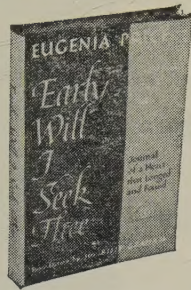
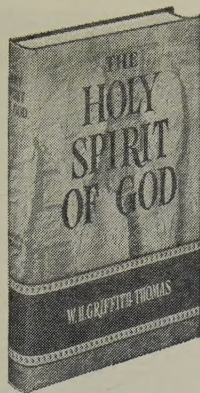
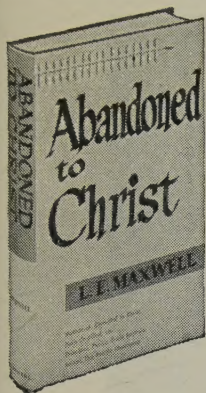
## HELPFUL HINTS FOR LESSON PREPARATION

(1) Emphasize the force of Christ as incarnate God. There is no hesitancy on Christ's part to leave more than an implicit impression in this regard. He is either God or a de-

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• *In the past year regular services were begun in two important centers, Trujillo, the great university city, and Lima, the capital city.*

• *Missionaries and national workers interviewed 1,115 inquirers.*

• *Eighty-three persons followed the Lord in baptism.*

• *Bible school enrollment increased from 70 students last year to 83 this year.*

• *Literature distributed through the bookstore is steadily mounting in volume.*

Figures give but a glimpse of what it means to live the gospel and preach it in love to peoples bound by heathen custom. Still they stir us to praise God.



PHILIP GENDREAU

*The Central Highway in Peru, traveling from Lima to the top of the Andes*

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